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Book Reviews.

A Critical History of the Evolution of Trinitarianism and its Outcome in the New Christology. By LEVI LEONARD PAINE, Waldo Professor of Ecclesiastical History in Bangor Theological Seminary. Boston and New York: Houghton, Mifflin & Co., 1900. Pp. xiv+387.

There have been few works on theology published within recent years more deserving of serious attention than this volume of Professor Paine. It is not so much that it makes any special contribution to theological discipline; for, outside of its new interpretation of Augustinian trinitarianism, it avowedly refuses to attempt constructive work. Its significance lies in the fact that it is an expression of today's theological self-consciousness. It voices, and voices well, the demands made by those who accept the results of unprejudiced critical processes for a theology resting, not on assumptions, but on facts derived by positive methods.

If we neglect a somewhat trenchant appendix upon the fourth gospel, the volume may be said to fall into two parts. The first alone is directly concerned with the evolution of trinitarianism, the second treating of the method, material, and general character of that theological reconstruction which Professor Paine believes will presently be possible. In the first half Professor Paine shows himself an exceedingly acute and stimulating expositor of the development of doctrine. It would be difficult to find elsewhere a more lucid presentation of Athanasian trinitarianism, or a more revolutionary exposition of Augustinianism. This last Professor Paine regards as a distinct, though unconscious, removal from the Nicene symbol toward Sabellian, Patripassian monism, a position actually reached by the New England trinitarians of today—a conclusion which it would be hard to disprove. It is in this portion of his volume, however, that, singularly enough, one feels the absence of exhaustive historical investigation. For a complete exposition of the Christology of the New Testament there is need, for example, of a serious historical exegesis of the term "Son of man," and especially of the term "Son of God" as used by Professor Paine. Then, too, one would expect a consideration of the idea of divine paternity as it existed in thought contemporary with Paul, *e. g.*, in Philo, where it is ubiquitous and practically without exception never

in a strict ontological sense, but always as a vivid analogy. Nor can Professor Paine quite clear himself from the charge of arbitrariness in his dealing with the testimony of Ignatius to the miraculous birth of Jesus, nor has he quite grasped the true critical process in dealing with the gospel. For all New Testament criticism must begin with the genuine Pauline letters as controlling documents. From the strict exegetical point of view, also, one would be tempted to say that Professor Paine has sometimes missed the thought of Jesus as regards the kingdom of God. Indeed, there is an inconsistency of expression in this matter which betrays the absence of the historico-exegetical processes that he himself properly magnifies. This inconsistency, in fact, gives one the key to the real character of his book; it is the work of a church historian and not that of an historical exegete.

Nor is it the work of an historical theologian of the new constructive class. In the second half of this work Professor Paine, while blazing out the way for such a work, repeatedly affirms that the time is not yet ripe for constructive work, and that destruction is still the order of the day. One wonders whether at this point Professor Paine has not momentarily fallen under the spell of an idea which he himself has so capitally refuted, viz., that a theology must be final in order to possess the right to be. If it need not be final, but the formulation of the intellectual aspect of religious life, it is very difficult to see why a time like ours should not be capable of constructive work which, however imperfect, shall lead on to better. The very fact that the destructive process is needed seems to argue the need of a formulation of such elements of theological thought as are admitted to be permanent. Practical religious work cannot do without such a theology, and theology exists as an ally of such work.

If it were not that we agreed so heartily with the main contention of the volume, we should close this notice with a repetition of the appreciation already expressed, but because of this very agreement we must express the belief that Professor Paine, with his admirable exposition of the nature and method of the coming theology, has not given us quite all the material at hand for its construction. He left unmentioned psychology, comparative religion, and social psychology, and, what seems to us a more serious matter, while properly recognizing the central position of Jesus and his teaching, he has not appreciated biblical theology, and especially Paulinism. This seems to us to neglect some of the most positive results of criticism itself. We must add that we are inclined to differ with Professor Paine as regards the relation

of historical criticism to theology. It has done something more than break the historicity of Hebrew folk-tales. We may be too optimistic, but, agreeing as we do in his view of the legitimacy of destructive processes, and in the folly of building theology upon metaphysical assumptions and by *a priori* method, at the same time we are convinced that he has overemphasized the destructive function of criticism, and that he has somewhat overlooked the fact that among its results is a mass of facts that need only to be stated properly to become a source of new confidence, new Christian activity, and a new, but in a genuinely New Testament sense evangelical, theology.

From what has already been said it must be evident that the volume is one that should be read generally. Bangor Seminary has given the theological world a second work which is to epitomize, if it does not mark, an epoch in American theology. S. M.

An Outline of New Testament Theology. By DAVID FOSTER ESTES, D.D., Professor of New Testament Interpretation in Colgate University, Hamilton, N. Y. New York, Boston, and Chicago: Silver, Burdett & Co., 1900. Pp. viii + 253.

As the author, with due modesty, declares in his preface, this is only an outline, and some of its distinctive features must be viewed with that fact constantly in mind. Its extreme condensation, for instance, making it at times hard to understand exactly what the author has found to be the mind of a special writer of a New Testament book on a special subject, can be justified on the ground only of the desire to present nothing but an outline. But there are other characteristics of the book which are not due to its effort to be a mere sketch or syllabus. First of these we would mention the novel arrangement of the matter of biblical theology. Dr. Estes departs from the usual custom of dividing New Testament theology into sections according to the writers, or groups of writers, and adopts instead a rubrication under "doctrines," each of which is then traced through the successive writings or groups of writings. This method has some advantages, but its drawbacks are, in our judgment, more numerous and serious. To be true to the distinctive principle of biblical theology, the author finds himself compelled, after he has made his rubrication into doctrines, to trace each doctrine through the various books of the New Testament, beginning with the teaching of Jesus, first as recorded by the synoptists, and then as reported in the fourth gospel;